

SWEET HOME.

Encamped on the banks of the great Potomac, in the old Virginia State, the armies of the North and South, were seen one evening late, on each side of the purring river. Their floating banners were seen, the soldiers heard the mournful sound, of the river as it passed between. The moon rose high over head, and shed a silvery beam on the warriors on each side of that majestic stream. The river purring on its way, through alteration of shade and light, on its bosom written seemed, an index to that memorable night. Fairies seemed to lift before us, those armies vast and grand; the soldiers felt the mighty spell, as they gazed on the magic strand. The Indians played so listlessly, some pretty rural lay.

As the veterans gathered in groups, to tell of the gone-by day, of the heroes that had fallen, in all the day's bitter strife. No tell of the deeds each had done, and of the loss of life. The night long since had dropped her curtains.

From the heaven's starry dome, when from a distance gently rose, the grand old song, "Sweet Home," it ran along the Northern lines, with a soft, melodious quiver, and echoed on the Southern side, of the calm and peaceful river. The Southern bands the church swelled mid toads, mid sounds of weeping, that song of home a pathos woke.

That song of home a pathos woke, that song of home a pathos woke, and H. M. Whittier added in the meeting. Those who heard "Home Sweet Home" echoed the hearts of ten thousand men.

Ten thousand hearts so full of love went out to their homes so bright, a murmur of prayer rose to God for his protection through the night. Undaunted in the fight, at music's sound those veterans wept as they stood in the wan moonlight.

The hands that stemmed the battle tide in the days that had gone by,

Then longed to rest in feathered clasps and let their emoji die.

As the grand old strain was borne away on the river's sparkling foam,

A rending cheer went from those who heard the song, "Sweet Home."

—J. F. ENGLISH.

APPRECIATED.

Just before the close of last session I read a short article in your paper regarding pastors taking the young licentiates in their pastorates and working with them during the summer's vacation. I do not know who produced the piece nor to whom I am indebted—say pastor or the writer of that article. I am inclined to believe both. Since the article served as a reminder, and my pastor is one of that kind, if he does not think of everything in his line, only has to be reminded and his attention is given, I helped him in meetings at all of his churches, and whether it was helpful or not, I was decidedly benefited. I was not only benefited by the work but by coming in contact with some noble Christian men. Among them I desire to mention Brethren Ruckner and Hamblin of Byram, Miss.

W. H. H. FANCHER,

French Camp, Miss.

We hope to be there.—Eus.

OPEN COMMUNISTS

DON'T CARE FOR OPEN COMMUNIST. For a long time I have believed that open communists did not care for open communism, that it was a mere figment kept alive for the purpose of using the prejudices of the

and I. N. Kelly and Fisher at Liverpool church, Yazoo county, Miss. There are some noble Christian characters at his other church, but since that is my home church it is not expected that I mention them.

This being my first contribution to your paper I have tried not to take up too much space, and hope you will give this space in your columns as I cannot remain silent and be satisfied. "Out of the abundance of the heart the mouth speaketh."

Your brother,

ROB. L. BUNYARD.

A WORD FROM CANTON, CHINA.

DEAR RECORD.—You have a curious way of making yourself conspicuously absent just when we would like specially for you to come. The two numbers that should have contained reports of the convention have failed to come to time. I saw from a telegram in the Texas Baptist and Herald that Miss. College was to be moved to Meridian. We think this a move in the right direction but we would like to know more about the matter. So please do not absent yourself any more for you are a welcome visitor.

Our part of the Centennial work is moving on nicely. As to money we have raised \$800 in our mission, and during July and August we have had eight men at work. They have met with kind receptions at the different villages visited and are much encouraged. One party visited 40 villages and preached 201 times, besides holding a kind of prayer meeting. Bible reading service of meetings and evenings where they would stay over nights. These brethren are here studying the Bible for a month with Dr. Graves and myself. Then some of these men and others will start on another two months' evangelistic tour, visiting as far as possible the same places, as well as extending the work to other villages. These men get only their actual expenses. They give the time and work and we give the money. This is our contribution to the Centennial work.

We look forward to each incoming mail with great eagerness to see how many new missionaries have been appointed, and whether there are any for us or not, for if we are to have one hundred new missionaries this year it is time some of them were forthcoming. To help in this effort to secure these missionaries I will make a suggestion to those who have felt a desire to be a missionary, or to you who have friends whom you think would make missionaries: that you send ten cents to Fleming H. Revell Co., 30 Union Square East, N. Y., and ask them to send you a book, of themselves great authority, attempt-

great mass of the people against the Baptists. Recently I had a list of this kind, and names, date and place can all be given:

In a West Texas town of about 5000 people a session of the district conference of the Methodist church was held. At the last service they had communion. There were present at this service the presiding elder and about ten or twelve Methodist preachers of the district, together with the pastors of the different churches of the town, as follows: Methodist, Episcopalian, Presbyterian, Campbellite and Baptist. The presiding elder, true to their custom, gave a fully stated and cordial invitation to all ministers to meet him at the altar and partake. At once all the Methodist preachers, as far as I could see, arose and took their places at the altar, the other preachers keeping their seats. Just at the close of the invitation one of the Methodist preachers, who was an acquaintance of the Presbyterian pastor, went to him (the P. pastor), said something that I did not understand and the two went to the altar with the rest. The elements were administered in the usual way and it was all soon over. The manifest facts in the case are these: The Methodists felt that it was their service, and they went as a matter of duty. The Presbyterian went because a personal appeal was made to him in a public place. The Episcopal did not go because he did not care to do so. The Campbellites, the Baptists did not accept for reasons. And yet these same preachers, who would not walk fifteen feet to commune, will beare Baptists for their close communion.

W. H. McGRAW,

San Angelo, Texas.

WHO IS RESPONSIBLE?

The church of Christ being the pillar and ground of the truth, to what extent is the church of Christ responsible for the existing errors which are being taught in the world?

Its laws and rules regulating its government as given by Christ and His apostles are to be found in the New Testament. It knows no laws above those revealed to us through the word. So then, the mission of the church of Christ is to preach or teach a pure gospel, preserve the ordinances as delivered, and to contend earnestly and faithfully for the faith once delivered unto the saints.

Having defined what the church of Christ is, let us see what is not the church of Christ. The apostasy took place about the year 250, when there arose a class of preachers or teachers who assumed unto themselves great authority, attempt-

nearly 100 pages, called "Do not Say." This little book will, I think, be of great service to people in deciding what they should do.

We are all beginning to draw signs of relief as the hot weather is about over for this year, and we all have strength to go about our work as usual. Up to date we have had only 31 baptisms this year. While there is nothing specially encouraging, yet the work moves steadily on, and we realize that our hope is in more workers, steady work and God's blessing, and we will succeed in God's own time. Pray for us and our work.

Your brother in Christ,

E. Z. SIMMONS.

GOOD MEETINGS.

DEAR RECORD.—As my meetings are all closed I will give you a short account: We began at New Zion first Sabbath in August. Brother N. Q. Adams did most of the preaching, received by letter two, baptized three. I then went to McCool, held four day's meeting, received two by letter and baptized two. Third Sunday in August at Mt. Carmel, Brothers J. W. Sims and David Burney aided in the meeting. Received by letter two, restored three, baptized eleven.

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This is my eighteenth year as pastor of New Zion and Beulah churches. At their last meeting they both called me for an indefinite time. I will continue to serve five churches for the next year. Will leave off Mt. Carmel on account of the distance and take McCool. Come to the Louisville Association if you can. We would be glad to see you at our association.

With best wishes to you and the Record, I am yours truly,

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to lord it over God's heritage, from which the true church of Christ withdrew. It was then that the torch of persecution was kindled against the church of Christ. This apostate body went on with its teachings till the day of Constantine, when State and church was united, which was about the year 312 or 313. This state of things gave encouragement to persecution of the most daring kind and opened up broader fields in which to act. Notwithstanding the fiery persecutions with which the true church of Christ had to contend, it now and then received an individual soul into its fold, thus extending its peaceful conquest, as the Master had said: "not with might, nor with sword, but with the power of the Spirit of our Christ."

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WOMAN'S WORK.

President—Mrs. Adelia M. Hillman Clinton.
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and treasurer—Mrs. Rebecca P. Spruill, Jackson.

Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.

OTHER MEMBERS.
Mrs. Sallie A. E. Baley, Jackson.
Mrs. Annie B. Ratliff, Jackson.
Mrs. Nannie J. Landers, Canton.
Mrs. Mary Baley Aven, Clinton.

Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation Agent Minister and Home Uses.

OCTOBER.

COLORED PEOPLE.—"Open thy mouth" and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board sends money to employ colored missionaries and help to educate ministerial students.

SIT IN TORIES.—Not "what shall we do with bat for the negro?" The best Christians, the best citizens. Help that helps others to help themselves, the best help. Participation of the colored people in the

WHAT IN MY NAME?

I am a very funny thing, but a very useful one. I will tell you what I am like, and you must tell me my name.

My color is brown, and I am very soft. I am full of holes, in which the things that make me used to live. I have no mouth nor stomach, yet I can drink a great deal. I do not eat at all. When you squeeze me hard I get thirsty again, but I cannot drink anything unless you put me into it. I am never at home when you see me, and very few people indeed ever did or ever do see me at home. You want to know why? Well, it is because my home is in the deep blue sea, many miles from here, where I cling to the rocks at the bottom, and where the winds and waves do not disturb me.

Men think so much of me that they go out in boats and dive down to the depths of the sea to get me. I am very useful to many people, for I am fond of keeping things clean. I helped your mother to wash you when you were a baby, and I help to wash very many things besides. Doctors find me very useful, too.

I am very patient, and bear a great deal of rough usage. You may cut me to pieces and I'll not complain, for it will not hurt me, and I shall not be much the worse for it. Now, what is my name?—Ex.

MISSISSIPPI NORMAL COLLEGE, HOUSTON, MISS.

This institution opened its eleventh session on September 2, and has a large number of girls and boys from different parts of this State, from Tennessee, Alabama and Louisiana. New students are arriving almost daily and though there is a cry of "hard times," the M. N. C. promises to enrol her usual 400 during the year. Many of these students heard of the advantages offered in this school through THE RECORD.

PASTOR AND WIFE GLAD.

We arrived Tuesday ready to begin our work as pastor where the great and good Gen. M. P. Lowrey labored so long, and where our Bro. W. T. Lowrey, his worthy son, has labored faithfully for the past seven years. How did Blue Mountain receive her new pastor? We found our room nicely arranged, and a number of nice presents there to make up. Then in a conspicuous place this note: "The ladies of the church and other friends bid their pastor welcome." Bro. Hackett, you may count on Blue Mountain.

J. N. MCMLIN.

Good. We put Blue Mountain down as A No. 1.—EDS.

A SINGULAR EXAMPLE.

Who has not been touched by the sight of one or more of God's dear disciples, seated here and there in our Sabbath congregations, who by their eager, sympathetic, intelligent look and reverent attitude seem to catch every sentence and every word that the minister utters, as alternately they watch his lips and the responsive faces of the people? Alas, are they deaf, communication through the ear is denied them, but the quickened organ of the eye comes to their aid, and even they drink in the preached word with avidity. They are also hardly without exception constant attendants at church; and their wholesome example is not always lost upon the thoughtless and indolent.

On Saturday night, while journeying between two large cities, the trains missed connection, and we were obliged to spend Sunday in the village where we were detained. It was a cold, blustering day, and as we entered the church, after a long and laborious walk, we were surprised to see so large a congregation gathered. Presently we were impressed with the evident enthusiasm of both the minister and people. We could not fail to notice, also, the hearty and reverent way in which the large, well trained choir performed their part.

In an arm chair, just in front of the pulpit, sat a venerable, white-haired man. His devout manner was striking, while at the same time he seemed to be greatly interested

HOW THE BEST THINGS COME

"If I could find some money! O, if somebody would give me some money! How many nice things I would buy: A new, sharp pocketknife, a book full of bright pictures and pretty stories, candy, oranges, apples, peanuts—wouldn't I have a splendid time! Father and mother should have nice presents—and I would not forget a single brother or sister that I have. How bright and happy I would make them all!

"And that is not all the good would do. I would give liberally to the missionaries who go to the heathen to preach the nation, and to carry a nickel! I would give a quarter; when I once gave a quarter I would give a dollar.

"If I could find some money, or somebody would give me some

Many words of girls have said these words to others or thought them over to themselves. Now let me ask them if the best things are those which we get easily; which cost us nothing; which we find, or are given to us?

Let us go to the Bible and ask it advice; we take care of its men. Surely he is worthy of consultation who had the nerve to be called "The Friend of God" Abraham wanted a sepulcher in which he might bury his beloved Sarah, and there stood up one in the assembly of the people who offered to give him a burying place; but he would not lay Abraham in it, as he had paid for with his own money the Hittite should never say that the wife of Abraham, the Hebrew, slept in a grave which he had given. Don't you think he was right? Don't you admire his sturdy independence?

The twenty-third chapter of Genesis will tell you about this incident.

Do you suppose the Lord would value a gift which you would make to his cause—so to poor, to build a church for his worship, to send missionaries to the heathen—that of which cost you nothing? Many of the boys and girls who are here are large enough to earn the money which they give to the church; is it not much better to do this than to ask the Lord for it?

Gifts are acceptable to God when they come from our time, our labor, our thought, that we consecrate to his service; the best gifts offered to the Lord are those which cost us something.

When the psalmist would present to us the picture of a happy man (Psalms 128:1-2) he says it is the man who eats the labors of his own hands; he is not one to whom others give, but he eats his bread in the sweat of his own brow.

When Lord chose his disciples he took fisherman of Galilee, who were making their living with their own hands; men who were sturdy independent, and who would not rely on others for their daily bread. The very chief of the apostles would not be chargeable to others, but wrought at his trade with his own hands; he is not one to whom others give, but he eats his bread in the sweat of his own brow.

He is known all through the village and country-side as "Father Harvey," said the pastor, who came up to greet me just then; "and it would be impossible for me to tell you all the good his example has done in influencing people to come out to church."

"If any one is tempted to stay at home from meeting on Sunday, or from any one of the weekly-day church gatherings, on account of the weather or for some other unchristian excuse, the sight of 'Father Harvey's old white great-coat flitting down the street will shame them to start out."

"If any one is tempted to stay at home, I'm sure I haven't one," they say; and they hasten to prepare themselves for the service.

"Then, too, the dear old brother knows every face in the congregation as an artist does the keys of a piano. He says: 'If there is one go, it makes a discord, and I lose a lot of my enjoyment.' Then he misses it his business to look up the missing member, and to inquire, in love, into the cause for the absence; and presses home the absentee's responsibility in the premises in such a kindly and winning manner that the brother or sister's seat is not vacant again without a very good reason.

"Father Harvey was always extremely fond of music, especially that employed in the service and in the social meetings of the church; and it is owing largely to his social influence and loving counsel that our large choir are all church-members, and sing indeed with the spirit and understanding; and any frivolity on their part during divine service is something unthought of in the house."

"We call him 'Father' Harvey in great affection for we feel that his example and his talk are a great blessing to the entire community, and very profitable to us who are immediately associated with him in the church."—Morning Star.

In all that was going on about him; but it was apparent to me that, during the sermon, his enthusiasm was drawn more from the faces of the congregation in front of him, as his gentle eyes roved continually from one to another, than it was from the words of the speaker.

Little by little I became interested in him, and was glad to find him, immediately after the benediction was pronounced, at my side proffering his hand, with a cordial smile lighting up his strong, rugged face.

"It's no use for you madam, to say a word," he said, "for I am as deaf as a post; but I'm glad to see you here; and I'm glad you enjoyed the sermon. I know that you did enjoy it, for I saw the pleasure and appreciation showing out of your eyes."

"I noticed your glance at me now and then, and I knew that you were wondering why I sat in that conspicuous place. Strangers are always puzzled over it; so I generally tell them myself, at the same time letting them know how cordially they are welcomed to God's house.

"You see, madam, when I began to grow deaf, I took to sitting nearer the pulpit; and at last took to sitting where I do now, in one of the deacon's chairs. For a time I could hardly get out the words of the service, but now they sound to me, and soon I could hear at all, not even when close to the pulpit."

"But, thanks to God, my eye sight was good, and I derived great comfort from looking at the faces of the people. The love of God was in my heart, and as the love in their hearts was set on fire by the dear pastor's words, the light shone through the windows of their souls, and my heart was set all aglow from the warmth that I had caught from them. So, you see, every one in the church who shows himself interested helps me to hear and enjoy. I have gained a great deal from this morning, and I want to thank you."

"Some folks wonder why I come to church at all, when I cannot hear a word; but I tell them that I come not only for my own profit, but for the sake of my example. My lifelong habit of attending, and love for the house of the Lord, will not let me stay at home. I am a church-member; my place is in his temple on his holy day; and while he gathers his strength to get there I shall be present, although I cannot hear a word."

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BE CAREFUL, GIRLS.

Be careful, girls! Do not have anything to do with him! If he is ashamed to come to your home and meet your mother; if he strives to become acquainted with you in an underhand way, and seeks your companionship on the street—well, he is not worthy of you. He is below a girl who wishes to be lady-like. He is dangerous. I saw an illustration of this a few nights ago. He stared at her as she passed, and said—"just for a lark," you know—nodded to him. He took a walk with her; told her his name was H—, and it was not S. "just for a lark," she became acquainted with a young man whom I know to have been in all forms of vice. Oh, what will eternity tell of this acquaintanceship?

Listen to your better judgement. The true young man—the young man that is worthy associating with, does not make acquaintances that way.

And yet our people are profoundly asleep.

A POSITION AS TEACHER WANTED.

An accomplished lady with fifteen year's experience in school teaching would be glad to secure a good position as a teacher in a public or private school or as an assistant in some good institution. She finished the course at the Mary Sharp College a few months ago, when the institution was at its best, and is entirely competent to fill the place she seeks. Please address Mrs. M. M. S. care BAPTIST RECORD, Meridian, Miss.

The Woman's Meeting during the sitting of Union Association at Rodney September 23, to 26, was held on Saturday afternoon in the Presbyterian church, and was one of the best ever held in point of interest and attendance, only one lady being left to listen to the discussions of the brethren at the Baptist church. The ladies of Rodney had decorated the platform with beautiful flowers and furnished lovely music interspersed with recitations and essays. One of the brightest of these was on the "Joy of giving," by Mrs. Alice Williams. The address of welcome was given by Mrs. N. O. Thompson, responded to by Mrs. L. A. Cox of Caseyville. The Bible reading by Mrs. New did our hearts good and the prayers refreshed our souls that were uttered by Sisters Bolls and Hillman. It was truly a treat to have dear Sister Hillman with us. How very grateful we are for her presence and for her kind and explanatory remarks. Eleven societies reported a total of \$35.90. All the objects fostered by our denomination came in for a share.

A collection was taken up towards the education of the Cuban boy at Mississippi College, who is to return to his native land as missionary.

THE COWBOY AND THE TRACT.

One day a little boy belonging to one of his friends, was to be mentioned his expectation of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to do in the country?"

"Oh, I shall run about, and play in the fields, and enjoy myself very much."

"Well, so much you are going to do for yourself; what else do you expect to do?"

"Why, I can help the farmers, perhaps."

"Well, so much for yourself and the farmers; but what, my little friend do you expect to do for your Heavenly Father?"

"What, me, replied the child in astonishment; what can such a child as I do for God?"

"You can do much. Now I'll give you a bundle of tracts, take these, and when you go into the country distribute them."

"Oh to be sure, sir, I can do that."

And he received the tracts.

Now here was seed sown; let us see the result. The boy, thus, armed went into the country, as he had anticipated. After being there a day or more, a boy living in the neighborhood asked if he would help him to gather his wild strawberries.

"At?" thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took one of his silent preachers, saying:

"Here's something for you."

"What is it?" looking it over.

"It is something good to read," said the lad.

"But I cannot read. Never mind, put it up home; they can read it."

Some days after the country boy met his city friend. "Well," said he, "that little book you gave me is a great hit at our house; I tell them it is a good book."

"Did it, though? How do you mean?"

"Why," he replied, "they read the tract, and they read the Bible; and when Sunday came, they made me get out the old carriage, and clean it up, and then we all got in that coach, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of the conversion of twenty-four souls! Do you scatter tracts?—Selected.

Dr. MacArthur, of New York, says

in the Standard of Louisiana, that he has seen many instances of the conversion of twenty-four souls! Do you scatter tracts?—Selected.

Then, too, the dear old brother knows every face in the congregation as an artist does the keys of a piano. He says: "If there is one go, it makes a discord, and I lose a lot of my enjoyment." Then he misses it his business to look up the missing member, and to inquire, in love, into the cause for the absence; and presses home the absentee's responsibility in the premises in such a kindly and winning manner that the brother or sister's seat is not vacant again without a very good reason.

"Father Harvey was always extremely fond of music, especially that employed in the service and in the social meetings of the church; and it is owing largely to his social influence and loving counsel that our large choir are all church-members, and sing indeed with the spirit and understanding; and any frivolity on their part during divine service is something unthought of in the house."

"We call him 'Father' Harvey in great affection for we feel that his example and his talk are a great blessing to the entire community, and very profitable to us who are immediately associated with him in the church."—Morning Star.

BE CAREFUL, GIRLS.

Be careful, girls! Do not have anything to do with him! If he is ashamed to come to your home and meet your mother; if he strives to become acquainted with you in an underhand way, and seeks your companionship on the street—well, he is not worthy of you. He is below a girl who wishes to be lady-like. He is dangerous. I saw an illustration of this a few nights ago. He stared at her as she passed, and said—"just for a lark," you know—nodded to him. He took a walk with her; told her his name was H—, and it was not S. "just for a lark," she became acquainted with a young man whom I know to have been in all forms of vice. Oh, what will eternity tell of this acquaintanceship?

Listen to your better judgement. The true young man—the young man that is worthy associating with, does not make acquaintances that way.

And yet our people are profoundly asleep.

A POSITION AS TEACHER WANTED.

I have been in business in Meridian over twenty years, and have printed more Baptist Minuted than any one in this section. Persons having minutes or other printing to do will save money by writing to me. I guarantee to give satisfaction in prices and quality of work.

LITERARY NOTES.
PELOUBET'S SELECT NOTES.

The 1893 edition of this standard commentary on the International Lessons is announced for early publication by W. A. Wilde and Co., Boston. Its universal use in years past has proved its intrinsic worth to thousands of teachers and scholars, who have been materially helped in their Bible study, through its original and carefully selected comments on the Sunday School lessons.

HOME LIFE OF DICKENS.

A series of reminiscents articles of "My Father as I Recall Him" by Mamie Dickens, the oldest and favorite daughter of Charles Dickens, will begin in the next issue of The Ladies' Home Journal by an entertaining narration of Dickens' personal habits, and an inter-glimpse of his home life.

GOSPEL FROM TWO TESTAMENTS.

A book of EXPOSITORY SERMONS by Baptist ministers on the International Sunday School Lessons for 1893. The work is edited by President E. B. Eis, Andrews, of Brown University, and its contributors include very helpful to two classes of helpful students, teachers in Sunday Schools and others engaged in preceding Judges of expository preaching will find in the volume many rich and model specimens of this!

The lessons of each quarter form a beautiful unity. Those of the first quarter are historical, sketching in a most interesting way Israel's career after the captivity. The studies of the second quarter present many of the Old Testament's finest moral teachings. Some of the knottiest problems of the Book of Job are discussed in a masterly manner by Dr. Judson and Rev. George E. Merrill. The third group offers an interesting resume of Paul's missionary labors after his exile Europe. The fourth, more doctrinal, is taken up with fresh studies in the epistles parts of the New Testament.

This volume should do much to stimulate love for the Bible and to further the Christian graces in all who read it.

450 pages. Price, \$1.25. E. A. Johnson and Co., Providence, R. I.

HALIFORD'S LECTURE ON WHIRLWIND TESTIMONY.

By Mattie D. D. 12mo, 256 pages. Price, \$1.00. Philadelphia: American Baptist Publication Society.

Under this title we have the story of two young men who had completed their college course, and were about to start in life for themselves. Parker Willis was a Christian, Harry Halford was not. The former decided to become an architect. The latter's father furnished him with money which to start him in business.

They married and settled in homes near each other. Halford secured a business partner but was jealous in his methods. At first they were so successful that Halford proudly declared it was his work. But the misdeeds of his partner, which he to a certain extent admitted, soon brought not only himself, but others of his family into serious difficulty. His partner's wretchedness and other influences, led him to see that there was more than "shock" hindering his life, and he finally became sick and came to Christ.

The story is very interesting. The life of the two college friends is portrayed, as well as the motive actuating each. The book shows how it is possible to enjoy life and succeed in business, and at the same time be a Christian.

HEARTS AND HANDS.

For Maggie's and Jim's Way. By Ellen A. Whipple. 12mo, 175 pages. Price, \$1.00. Philadelphia: American Baptist Publication Society, 320 Chestnut street.

This story is based upon a series of sermons which greatly influenced the lives of two young girls, Maggie Latham and Ruby Lamm, and which were the mottoes of the organization of a young people's society.

Maggie Latham was an orphan, who because of her son's harsh treatment, ran away. She found a home in a city some miles distant, and while there was brought to Christ through the influence of these sermons. And now, having returned to those who had befriended her, she returned to her home, to receive even worse treatment than before.

The other young girl was the child of wealth, and she too, through these sermons, became more zealous in Christian work. Her kindness enabled the young orphan to have opportunities of study not previously enjoyed, and she was the means of accomplishing much good in many ways.

After years of weary waiting, the orphan girl succeeded in winning the confidence and love of her relatives, and was at last enabled to return to the kind friends who had never lost their interest in her, and who, after a time, were the means of her entering into a large sphere of usefulness. The tone of the story is most excellent; and every home and community would be the better for the observance of the principles of the "Whatever" society of Mr. Archer's young people.

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FERGUS MACTAVISH; OR, PORTAGE AND PRAIRIE.

By J. Macdonald Oxley. 12mo, 341 pages. Price, \$1.25. Philadelphia: American Baptist Publication Society.

Macdonald Oxley has given us several most excellent books for boys, among the "Bert Lloyd's Boyhood," and "Up Among the Ice Flosses." This new book is fitted in

take its place by the side of these, if indeed it is not superior to them.

The time of the story goes back to the period when the great Hudson's Bay company exercised jurisdiction over the vast stretch of territory called Prince Rupert's Land, extending from the boundaries of Canada and the United States northward indefinitely, and from the great Hudson's Bay on the east to the Rocky Mountains on the west. In this great territory posts were established, which had for their purpose the gathering of furs, secured by giving exchange for the supplies of which the sparse population—made up of Indians and half-breeds—stood in need.

The scene of the story is laid at one of these posts, Norway House, situated at some distance from the great Lake Winnipeg. Mr. MacTavish, the father of Fergus, is the chief trader of the post. Fergus' life at this post from childhood to manhood is depicted in the most interesting manner. His sports in the canoe in summer, and on his sledge with his pet team of dogs, St. Bernard and Newfoundland, which the governor has given him, in winter, his many adventures with bear and buffalo, are all depicted with a vivacity and readability which will make the book a distinct all time favorite.

MONTENE, 5th January, 1891.
DEAR SIR.—At the time I wrote (1877) I thought there was no such thing as an intoxicating wine in front of the Indians, and the decision of Fergus to follow the avocation of his father, Spurgeon, an opinion given some years ago adverse to the use of unfermented wine, has called forth the following recent letter, which gives Mr. Spurgeon's present revised opinion on this important subject:

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